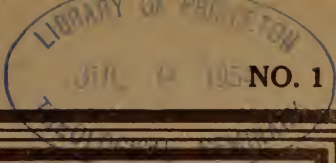


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Life and Light for Woman

Foreign Missionary Children

MRS. HARLAN P. BEACH

Some Sunday Schools in Japan

MRS. CYRUS A. CLARK

Service the Road to Exaltation

GRACE PERRY

Congregational Woman's Boards
of Missions
PUBLISHED IN BOSTON

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In making devises and legacies, the entire corporate name of the Board should be used as follows:—

I give and bequeath to the Woman's Board of Missions, incorporated under the laws of Massachusetts in the year 1869, the sum of.....



VIEW OF THE CITY OF SMYRNA



THE INTERNATIONAL COLLEGE AND THE PARADISE CAMPUS, SMYRNA

MacLachlan Hall.

President's House.

The Gymnasium.

Life and Light

Vol. XLV.

JANUARY, 1915.

No. 1

After the annual meeting the missionaries who contributed so much to the program at Philadelphia scattered quickly to various parts of the Missionary country, or embarked for their fields. The San Francisco **Personals.** party sailing the 21st included Dr. Katharine Scott for Madura and Miss Hoyt for Japan as well as the teachers for Foochow. Of the detained missionaries, Miss Greene, Miss Hazeltine and Miss Lucy Clarke returned to the Kennedy School of Missions in Hartford, Miss Blake resumed her study at Teachers' College, as did Miss Ethel Putney. Miss Barnes is employed by the *Association Monthly* in New York, Miss Kielland went to study industrial methods at Hampton Institute, and Miss Kinney is making herself very useful at various meetings. The letters from the schools where these young women are so much needed are full of disappointment that they are withheld, but incidentally one missionary writes warmly of the good work done in Arabic by a young man who studied at the School of Missions last year, so that these new workers feel happy in the advantages afforded them for special preparation while they wait. Miss Evelyn Clarke is spending a few weeks in Clifton Springs for rest and recuperation and is making plans for returning to England in February. Mrs. Jones and her husband are at Hartford where Dr. Jones is now a member of the faculty at the Kennedy School of Missions, and Mr. and Mrs. Henry Fairbanks, while looking forward to an early return to India are also in Hartford, as Mr. Fairbank is lecturing at the School of Missions.

Miss Susan W. Orvis of Talas, Turkey, arrived in Boston November 16, and is with family friends in Dubuque, Ia. Miss Orvis is supported by the W. B. M. I., and is a teacher in the girls' boarding school at Talas.

The Woman's Board of Missions of the Interior has received with genuine regret the resignation of its efficient secretary, Miss M. D. Wingate.

Resignation of Miss Wingate. For more than thirty-three years she served as home secretary and in this capacity was well known and honored in the counsels of the other Woman's Boards. In 1908-1909 she in company with Mrs. Lyman Baird, then the president, and Miss Hurlbut, the treasurer, made the tour of the mission fields, an event to which she always referred with the greatest satisfaction. In 1913 she became foreign secretary, a position for which she was eminently fitted by her long association with the missionaries. But now Miss Wingate finds her health insufficient for the pressing demands of the work and lays down her cares, and her friends are wishing her the happiness of a well-earned rest.

Mrs. L. O. Lee, the home secretary, now becomes foreign secretary, the position of home secretary to be filled by the Executive Committee.

Accounts are coming in of the wonderful meetings in China under the leadership of Mr. Eddy. Mrs. Arthur Smith writes that at meetings in **Sherwood Eddy in China.** Changsha than which no place in China used to be more full of deadly hatred to Christianity, they had five hundred girls at one meeting, eight hundred at another, and that two hundred girls signed cards promising to study the Bible and investigate Christianity, also twelve hundred young men students signed cards.

The *Foochow Messenger* gives a glowing tribute to the long service of Dr. J. E. Walker, one of the American Board's staff in China, return-

A Chinese Pastor's Gift. ing to the United States for furlough after forty-two years, all but two of which have been spent in the city of Shaowu and in the country round about. As Dr. Walker was leaving the district, the pastor of one of the out-station churches brought to the veteran preacher a white satin vest which he had himself made. Bordering both sides of the front were thirty-one silver stars overlaid with gold—sixteen stars on one side, fifteen on the other. These stars were engraved, in Chinese characters, each with the name of one of the thirty-one churches of the Shaowu field. The pastor evidently had in mind the breastplate which the high priests wore in the temple service at Jerusalem, and considered it a fitting symbol of the way in which Dr. Walker has not only founded these churches but has prayed for them, carrying them "into the Holy Place, before the Lord, continually."

The friends of the mission had arranged for Dr. Walker and his daughter Josephine to take a trip to Palestine but it was not possible to carry out this plan and they are on the way home.

The Executive Committee of the Federal Council of Churches met in Richmond, Va., early in December. At this time very important ques-

The Federal Council of Churches. tions, arising from the war situation, were discussed. An Appeal to the Churches of the World, originating with the Archbishop of Sweden, has been sent out through the Council. This appeal has for its basic thought the necessity for keeping before the Christian leaders of all nations the fact that "War cannot sunder the bond of internal union that Christ holds in us. Sure it is that every nation and every realm has its vocation in the divine plan of the world and must, even in the face of heavy sacrifices, fulfill its duty, as far as the events indicate it and according to the dim conception of man. Our faith perceives what the eye cannot always see: the strife of nations must finally serve the dispensation of the Almighty, and all the faithful in Christ are one." This document is signed by such men as the President of the Reformed Church in Holland, the Bishop of Christiana, Norway, and Pastor Ris of Berne, Switzerland, while letters of Christian fellowship have been received from the Archbishop of Canterbury, the noted Royal Chaplain Dryander of Berlin and President von Bezzel of Munich.

We note also the fact that in *The East and the West*, an English publication, an appeal is made to the English public to support German missionary work. "No matter how hardly we are pressed to maintain our own missions we cannot allow the fratricidal war which is raging among Christians at home to bring about the starvation of Christian missionaries or the interruption of their work abroad."

This convention which calls together once in three years the representatives of the Woman's Boards of Foreign Missions of the United States

Triennial Conference. and Canada, will meet at the Marble Collegiate Church, New York, January 15 and 16. Miss Laura White, whose work as editor of the Chinese paper, *The Woman's Journal*, in Nanking, China, is so well and favorably known, has been secured for an address. This meeting will follow the yearly conference of the Foreign Mission Boards of North America which occurs in Garden City, L. I., January 13 and 14. In connection with these important gatherings there will be a mass meeting in the interests of Christian Missions and World Peace, at which speakers of note will be heard. With this exception, the sessions are for official representatives only, but are of such far-reaching importance that much prayer should be offered for those in attendance.

The lovely little dialogue, "The Spirit of Motherhood," given at Philadelphia, is now available in typewritten form. Please send five cents Helps for to Miss Marian E. Barlow for this or other Exchange Bureau Leaders. material. The new kindergarten leaflet, prepared by Miss Buckley, is very appealing in matter and style and will be a help to senior as well as junior leaders. Price five cents and postage. The series on World Children has three new numbers, "The Children of Turkey," "Concerning Some Shepherd Kurds" and "The Soldier Boy at Worship in Austria." This set of reprints concludes with the article in the current number by Mrs. Harlan P. Beach, "Foreign Missionary Children."

Everyland had its usual feast of good things for the boys and girls at Christmas time. The first three weeks of December were set apart for a special campaign for securing subscriptions for this delightful quarterly and the Missionary Education Movement, now its publishers, still offer special inducements to canvassers and to leaders of junior organizations to form clubs for 1915. Send to "Everyland," 156 Fifth Avenue, New York, for literature to distribute and full directions. Meantime get a sample copy of the December issue and read "The City of the Purple Mountain," by Mrs. Peabody.

The pageant, "Contrasts in Childhood," has been used during the Christmas season in some of our churches. At the junior rally of the Essex South Branch held in Beverly, December 4, the pageant scene, "The Cry of the World," was given with good effect.

Other special leaflets are "A Letter to Mistress Mother, who lives on Childhood Street in the Home Land," which should be sent to every young mother, and the Sunday-school exercises and story material which should be in the hands of every junior superintendent. See last page of cover for detailed announcement.

The following extract is taken from a letter written to Miss Nellie Cole in Scotland by a member of the family of the late Lady Lee The Gospel among Anderson of Dublin, who was deeply interested in the Soldiers. mission work in Turkey. After speaking of the Y. M. C. A. gospel tents and evangelistic meetings among the soldiers, the writer continues:—

"I have heard most wonderful accounts of the work of the Pocket Testament League too, and of the thousands who are joining it and promising to carry their Testaments with them everywhere and read a

chapter every day; and of the hundreds of conversions resulting from it. One worker told my aunt that one evening several non-commissioned officers came in and said they did not know what had come over their men,—that they used to drink and were hard to manage, but that now they were all changed and they (the non-commissioned officers) wanted to know the secret too! So there are things to praise for as well as to pray for, these sad days.”

The file of annual reports of the Woman's Board of Missions for Early Reports of the the years 1869-1875 is incomplete. Anyone who Woman's Board. has these reports and is willing to donate them to the Board is asked to communicate with *The Editor*, Room 704, Congregational House.

At a meeting composed of Indian men Mrs. Lorin S. Gates was somewhat surprised to be called upon to make a speech! She writes, “A “Speaking in mass meeting was held in the theatre to raise funds for the Meeting.” war. Mr. Gates and I felt that it was a chance to enroll ourselves among Barsi citizens and so we went. Mr. Gates was asked to speak and to my utter astonishment the chairman then requested me to make a ‘few remarks.’ I was the only woman in the large audience of over one thousand and probably none of them had ever before heard a woman speak in public.”

Arrangements are going forward for the observance of Friday, January 8, as a day of prayer according to the agreement of the Federation of Day the Woman's Boards of Foreign Missions. In Boston the of Prayer. service will be held at the chapel of the Old South Church, from ten o'clock until one. In connection with this meeting a session especially for young women is to be held. Details will be announced later.

THE TREASURY RECEIPTS

October 18–November 30, 1914

For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
Branches	Other Sources	Total				
\$6,808 09	\$2,196 87	\$9,004 96	\$952 50	\$276 00	\$190 00	\$10,423 46

OUR WORK IN SMYRNA

THE prominence in the eyes of all Americans of this port city in Turkey, second only to Constantinople in importance, because of the recent "incident" of the firing upon the launch of the Tennessee from the Turkish forts gives us reason to refresh the memory of the readers of LIFE AND LIGHT as to just what interests the Woman's Board of Missions holds dear in Smyrna.

We have, first of all, the American Collegiate Institute. This school for girls was founded in 1876-1877 by Miss Maria West and has now won the esteem and admiration of all nationalities in the big city which is peculiarly cosmopolitan, even for the cosmopolitan East. It has a faculty



SULTAN'S GUARD ON HIS WAY TO PRAYER

of six American women with Miss Emily McCallum as president; Miss Ilse C. Pohl who has been doing Red Cross work in Munich but who hoped to return to her post ere this; Miss Minnie B. Mills of Olivet, Mich., who is supported by the W. B. M. I.; Miss Gladys R. Stephenson, the California girl who put aside her plans for China and cheerfully cast in her lot with Turkey, Miss Olive Greene, detained against her wishes, and Miss Annie E. Pinneo of Brookline, Mass., now studying in this country, are the other American teachers.

Miss Stephenson who has been in Constantinople for some weeks describes picturesquely her return journey in October with ten pupils of the Institute. She notes the frequent sight of the soldiers escorting the Sultan to worship as shown above.

“In the same car with us were eight or ten Turkish women. All day long they showed great interest in the girls, asking us about the school and about our girls. Among the women was a very bright looking Turk who is a teacher in a Turkish school in Smyrna. She showed great interest in our school, asking the same sort of professional questions that an American ‘school ma’am’ might have asked. It was a happy time for me at night in that dimly lighted coach to realize I was there among those Turkish women, who needed our Christ, oh! so much, and to hear my girls singing so sweetly and softly of his love. Just as soon as it got dark the girls began to sing the hymns they knew. They sang so sweetly and their voices blended so well. The Turkish women enjoyed it so much, even though they could not understand it. I prayed then that in some way the spirit of those songs might enter into their hearts and give them a peace which they do not know now.

“We reached Smyrna tired, happy and very much at peace with all the world. One great sorrow awaited me here. Because of the difficulties between Moslems and Christians my little Turkish friend, Fetiye, of whom I have written you, did not feel safe in a Christian school. Just before school opened her father, an officer in the army, sent for his family to join him at Bourdour. They were there during the earthquake. When I reached Smyrna nothing had been heard from them. It was an anxious time for me, for I love the child very dearly and the thought that she may be dead or suffering was one that hurt me a great deal. She has since been heard from and it is reported that her escape was almost miraculous. The Turks believe this earthquake to be a judgment against them from Allah for thousands of Turks were lost, a few hundred Greeks and only



A GROUP OF STUDENTS AT THE COLLEGIATE INSTITUTE

four Armenians. None of our Protestant community were killed. The Turks say, 'We were planning to kill the Christians but Allah has massacred us.'"



THE NARROW STREETS OF THE CITY

plans for building on this site would before this have been well under way.

For many years a circle of King's Daughters, formed by Miss Agnes Lord, has carried on a beautiful ministry among "the poor" of the city and given generously for the wide field beyond. A day school at Manisa, an out-station of the Smyrna field, is usually taught by one of the girl graduates.

The girls trained in the Collegiate Institute go far and wide as teachers, Bible women, wives and mothers in influential homes throughout Turkey.

The Institute has various departments, a normal training school, a kindergarten established by Miss Cornelia Bartlett, now of Pasadena, Cal., the pioneer in Turkey of such elementary education, the academic and collegiate departments, enrolling in all over 300 pupils last year. We reproduce here a photograph of some of the lovable older girls, kindly loaned us by Miss Olive Greene.

The buildings, crowded in among the narrow streets, are thronged in ordinary time, with Turks, Armenians, Greeks, Bulgarians and Jews. "From it are sent out teachers to all the provinces of Turkey and to schools of all the Eastern churches."

Recently through the Golden Anniversary Fund a beautiful new site was secured for the Institute, located on the shore not far from the city, yet affording space for expansion and a wonderful future. Under happy circumstances the

Armenians, Greeks, Jewesses, Turks and other nationalities are enrolled among the students.

Here is a glimpse of "The Upper Road to Paradise" as the old Roman road to the American Board compound is called.

The frontispiece shows the view from the present girls' school and also the buildings of the American Board Mission.

A late letter from Miss McCallum speaks as follows in regard to the number of people at the beginning of the term:—

"We opened school as usual on October 1 and now have 170 pupils. I think we shall probably have 200 by the time all are in. It seems rather remarkable for we have raised our tuitions and it is really a very hard year for people,—the banks are closed, the government is plundering right and left, the men have been taken from their work and set to break stones on the roads, and the poverty is something distressing. It has been very touching to see the great efforts the people are making to keep their children in school."



THE UPPER ROAD TO "PARADISE"

Miss Clara Richmond, writing from Talas, Turkey, in a family letter dated September 22, says:—

There is sorrow in almost every home about us. That means all our native doctors (we depended on them for the hospital work next year, as Dr. Hoover is in America on furlough), our druggists, our teachers, all our helpers and friends. Think not only of our work but of the terrible suffering in most of the homes of this land. Our Turkish driver, our watchman and our gardener, I suppose, will have to go. . . . We see only enough of our salary to pay food expenses. Worst of all we have nothing to help the many whom we long to help. But we are better off than some other stations for we have enough to run on for a few months.



A BABY BOY IN CHINA

His father the son of a missionary in India, and his mother the daughter of a missionary in Japan.

FOREIGN MISSIONARY CHILDREN

BY LUCY WARD BEACH

THROUGHOUT all mission lands,—in the islands of the Pacific, in the heart of Africa, in the hot plains of India, in the distant provinces of China is a little army of mission helpers, there by no choice of their own, serving nearly always unconsciously, sometimes hindering, the source of the deepest joy and the most anguished perplexity of Protestant foreign service, the missionary children. What does life in the midst of alien surroundings mean to them?

For these children there is a naturalness in their environment which can never come to their elders. Enfolding arms of devoted *ahmas* cradle them and crooning lullabies soothe them in infancy. Their young eyes look into the faces of childish companions, brown, black or yellow, with the sense of entire comradeship. The native dialect comes to them more easily than their native tongue, and native foods are more unctuous than their own table. There is a glamour about the Oriental surroundings,—the luxuriant vegetation, the wealth of color of flower and shrub, the gay street scenes, the bright native costumes, the low bungalow home,—which never entirely fades. The foreign land is their native home. Said one little boy to whom was being explained the use of Jesus' phrase, the "Son of Man," "I know what he meant. We like to be called 'children of China.'"

It is a happy life, too. Though they are one with the people there is also a little element of superiority. There is danger in it for them but

not unhappiness. Services of nurses, attentive to every whim, last longer than with us, and deference from young playmates in games is their unsought privilege. Members of the missionary circle make much of them and vie with each other to give them festive birthdays, gay Christmas



AROUND THE CHRISTMAS TREE IN PEKING

Miss Nellie Russell, formerly a missionary in Peking, at the left.

parties and rollicking picnics, trying to atone for the absence of a wider circle of their own kind and the greater diversity of pleasures in the homeland which, after all, not knowing they can scarcely miss.

School life, too, in early years is never a burden. Gathered around some mother in the mission or perhaps different mothers in turn or it may be some sweet young teacher giving a few years of her life to this pleasant service, they study without formality or confining hours. That the teaching has not been superficial is shown by the stand they take in graded schools when the opportunity comes. In the more favored fields schools are now established where children can have more systematic training in healthful localities, remaining in the country until much older than was possible formerly and being able to spend vacations with their

parents. Nothing has been of more value to the missionary family than these schools.

But over all the brightness of this young life lingers one shadow, the knowledge of approaching separation, surely coming, from parents and the dear home. How the pathos of it fills one when a little girl says on her birthday, "I don't want to grow any older for then I shall have to go away and leave my mamma."

What can be said about the presence of these little ones in our missionary force? Is it a loss or gain? Is it better that the young man who offers himself for foreign service should go out alone, undistracted by preparations for furnishing and running a house, unencumbered by care for a companion whose health may fail before his own, on a cheaper basis for one than is possible for two? So have thought our Catholic brethren. Are they wiser than we? Or if two go out together, he to care for the souls of men, she to lay siege to the hearts of women, is it a source of regret to hear that into the midst of busy days of touring and teaching has come a little child and the mother's sphere of activities is narrowed?

I asked these questions of Dr. Sidney Gulick. He replied, "A missionary family necessitates a house, a home, a center of Christian influence." His sister said, "I could never have gotten an entrance into Japanese homes if it had not been for my babies."

Another missionary writes, "The life of the Christian home is the best treatise on Christianity, a daily object lesson which all can understand, . . . the only Bible which many of them ever read."

These statements contain the basis, perhaps, of answers to our questionings. The Christian home is a radiating center. From out of its natural, understandable life flow influences for the healing and purifying of the family life of the nation. Race differences yield to the softened feelings which little children awaken and missionaries have a deeper understanding of child nature and parental love because of their own bairns. And more specifically the home gives opportunity for object lessons more telling than mere exhortations.

Writes a mother from India, whose husband is a missionary child "grown up," "The first real work I did after Edward was born was to gather the mothers who had babies together and demonstrate a bath and the care of infants. This kind of actual seeing how missionary mothers do things has in many instances saved babies' lives." Of another missionary she says, "She constantly has the satisfaction of proving to Indian

women that babies can live and thrive without opium. She always illustrates her point by pointing to her own little boy and girl."

Regard for women and the love lavished on little daughters are other emphasized lessons. Mrs. Paton of the New Hebrides tells of a nice old man, anxious to imitate her husband in everything, who addressed her as "Maggie dear," and had to be interfered with at that point! And when her little girl was born she writes of how two women came creeping in stealthily to console her in what they thought her misery. "You must not fret about having only a girl this time," they whispered, "you know you have had two sons already and will have many more before you die. We have all had to bear the same disappointment."

"I used the most forcible language which I knew in their vocabulary," she continues, "to make it very clear to them that their sympathy was entirely wasted."

Oneness with the people is another of the things evidenced by the family. Dr. DeForest used this point in argument. "I have left my land to live here and die here. My children, too, are growing up in Japan. I am virtually a Japanese." And how deeply the island people felt united to Dr. and Mrs. Paton through their children is shown when these devoted missionaries were returning home. "You yourselves may go away, Missi," one of them cried, "but you can't rob us of the little ones in the graves. These two are ours; they belong to the people of Aniwa . . . and they will go with us to meet with Jesus in his glory."

One might multiply indefinitely testimony to the helpfulness of child life in the foreign field, while besides this unconscious influence is to be



PLAYMATES TOGETHER

added the direct efforts of many boys and girls to do good. Pity and generosity shown to the poor and sick, classes of native children taught in Sunday school, the giving up of the Christmas treat that they might be able to distribute biscuit and peanuts among two hundred of their little friends, as was done by the children of Tungchou, these all count in the onward march of the Kingdom of God. The short life of beautiful Emily Ament in Peking will be a fragrant memory when older saints are perhaps forgotten. And if children are not always perfect neither are the missionaries nor those who support them.

The most bitter sacrifice of missionary experience, the separation from children, is appreciated by foreign peoples when other sacrifices are considered of small account. It is not easy for them to understand that a missionary gives up much for Christ. The comfortable house which experience has shown is the only wise investment for insuring health and prolonged service in an unfriendly climate and unhygienic conditions seems luxurious to them. They have no means of comparing the meager salary with the generous incomes of the homeland and it seems princely. But when the family breaks up and the father stays behind or returns alone, or both father and mother come back to an empty house then they know what the service costs. "Oh," said a Chinese student at Oberlin, "I knew what it meant to be a missionary when I saw that mother say good-by to her daughter."

Much might be said of the missionary children in our midst whose parents are at the front. Adverse criticism of missionaries is stronger on this point, I believe, than on any other. "They should not desert their children," says one. "She should not leave her husband alone," says another. "They should not give up their work just because their children need them," carps a third. Surely so difficult and heart-rending a problem is not one for criticism but for the tenderest sympathy.

The natural wish of parents is to leave children with relatives. But too often it happens that this provision is impracticable, sometimes because of the lack of good schools in the neighborhood when other conditions are feasible. It is interesting that the two homes now in existence for these bereft boys and girls in Auburndale and Oberlin grew out of the readiness of missionaries to enlarge their own circle by taking in children of their fellow-workers. Mrs. Walker, for whom the home at Auburndale is named, was a widow with four little children to support and educate by taking boarders, but she added two missionary children from Micronesia to her family. Mr. and Mrs. Mellen of South Africa,



THE WALKER MISSIONARY HOME AT AUBURNDALE

who went to Oberlin with their children on account of failure in health, did the same thing as they were able, caring for other children as if they were their own. From these humble beginnings have resulted the two beautiful Homes which have ministered to hundreds of children since their foundation, the new and finely equipped Walker Home, bearing witness to the generous response to its needs after the desolating fire of 1912; and the equally useful but financially heavily burdened Tank Home of Oberlin. Adjoining these are small cottages for the use of families on furlough so that here has been the individual family life as well as that of the larger circle of young people gathered under the sheltering roof of the other buildings.

Notwithstanding all that is done in these beneficent homes for the welfare of their members with loving and motherly sympathy, it is still true that in the heart of many a missionary child is often bitter loneliness and longing which personal attentions from other friends could mitigate. It is a question whether more of us could not seek out missionary children with hospitable ministries. Should not every Branch and every church which has its foreign pastor know its children as well as its missionaries? There are seventy-eight of these under twenty years of age now in this

country whose parents are in the service of the American Board. To how many of these are friendly homes open for their vacations or individual ministries ready for any special exigency of sickness or distress? Let us not forget the cross that they bear for the work of the Master.

A word more needs to be said of the service of these foreign born children in mature life in the lands of their birth. When after disciplinary years, with the language preparation of early training and the sympathy and insight born of youthful friendliness to alien races they respond to the call for missionary service how we glory in their equipment! "By actual count there are now ninety children of our own missionaries who are fully appointed missionaries in the field and ten others who are engaged in some form of missionary work but are not fully appointed. There are also five missionaries in our service who are children of missionaries who belonged to other boards," is the statement of Assistant Secretary Bell.

The Scudders, the Gulicks, the Humes,—what an aggregation of wonderful years they have given to the foreign field! Dr. Davis of Japan saw three of his daughters and one son in mission work before his earthly service closed. Dr. Hogg of the United Presbyterian Church Mission in Egypt welcomed five of his children into foreign service. We can only feel that it has been no mistake that sweet Christian homes have been planted throughout the non-Christian world and thank God for the outcome of parental sacrifice when missionary fervor and consecration passes on from one generation to another.

A Prayer for Peace

☉ Thou God of Nations and our God, look with pity, we beseech Thee, upon the warring nations of Europe, comfort the hearts of those that mourn their dead, and in thine own way, send peace.

May the Holy Spirit brood over the hearts of those in authority, giving them, even as our Lord has promised, a clear vision of sin, of righteousness and of judgment. In place of greed and selfishness, hatred and strife, may there come peace, and good will and the golden rule of conduct,—a sense of the brotherhood of man, the solidarity of the family of nations, and the love of the one Father,—through Jesus Christ, Thy Son,—the Saviour and Lord of all. Amen.

—Mary A. Hopson, Kent, Conn.

SOME JAPANESE SUNDAY SCHOOLS

BY HARRIET GULICK CLARK

We are indebted to Mrs. Cyrus A. Clark of Miyazaki, now on furlough in this country, for the accompanying graphic story of some of the Bible schools in Japan, which are under the fostering care of our missionaries.

We have ridden half a day in the Japanese basket, six of us wedged in like sardines where five are all that the law allows. The hotel keeper has promised the use of his two front rooms which open directly on the street, the large posters in red and black letters are shouting to the towns from every available spot that there will be a Christian meeting at the "Shibata" that eve. We have had the first dip in the large bath tank full of water so hot that the tender-skinned Occidental would find it scalding. We are no longer "tender-skins" and find this bath exceedingly restful, although we prefer to be the first of the twenty-five or thirty who will enjoy the refreshment of it.

While we are finishing our supper of soup, rice, fish and pickles, and one vegetable, served daintily on little trays as we sit on the floor of the back parlor the children are gathering in the front room. Had we advertised a children's meeting? No, but the children are omnipresent wherever anything is going on, so here they are—a roomful of them, over an hour ahead of time, waiting to be entertained. Shall we turn them away and rest awhile? Would Jesus have done so? Isn't this the best possible opportunity for "sowing the good seed" in the best possible soil?

We ask the maid to take out the screens that separate the rooms, greet the children cordially, telling them truly that we are glad they have come, hang up the large cloth on which a hymn is written and sing one or two verses over to them, then ask them to sing it with us. A few promptly try, a few more join soon, and by the time we have sung it through two or three times all are uniting lustily. We take another—one of our own familiar Sunday school songs. They know the tune for they sing it in their day school to other words. In fact, nearly all of their school songs are our songs with words of their own, and the "march" for all the schools is "Shall We Gather at the River!"

By this time the rooms are full, with from fifty to one hundred bright, wide-awake children as full of mischief and fun as any American children. Many of the older girls have their baby brothers or sisters strapped to their backs who need more or less attention all of the time and who occasionally try to drown the speaker's voice. An easy audience to address? Try it and see. The gray-haired, smiling missionary rejoices

in this more than in the smaller group of adults who will gather later. He is soon *en rapport* with his audience, shows them his old watch from the case of which he takes the wheels that still "go round" in his hand, then he buries the case under a pile of books. "The soul can live though the body dies and is buried," is the lesson. Questions are asked and answered easily and not a child goes home without clearly understanding that as the watch must have been made by some one so they must have been created and that the invisible *ego* will live on when the bodily case is gone. A prayer by the missionary follows, asking the Creator to help them all to be good watches. A child's paper is given to each and they are urged to go home to make room for the adults; but only the youngest ones, who are really too sleepy to keep their eyes open, can be persuaded. The rest simply pack up close in front and sit quite still through the second service when both the Japanese evangelist and the missionary speak to the adults for an hour or more.

After this service a teacher in the public schools, who became a Christian while he was in the Normal School and often used to come to our house, said he could resist no longer and the very next Sunday would open a Sunday school in his own house. Now he has almost as large a regular attendance at his Sunday school as we had at the meeting that night. This is typical of the way many of the Sunday schools have started in a number of places in our own province of Hiuga and, with variations, in the country districts wherever there is a touring missionary. Gradually these Sunday schools grow into churches. One of the most interesting young churches in our country field, is the outgrowth of a Sunday school begun and carried on by a young business man of the place. And that church is the center of all the best social activities of the town.

Come again with me—this time to one of the six Sunday schools (they are mainly held on week days and are therefore named Bible schools) in and about my own city of Miyazaki. It is in the rear of a store in two rooms, overful with the fifty or more children that come flocking in and seating themselves in orderly rows on the mats. This school has been carried on for over four years and really seems a little like a Sunday school, for the children answer to the roll call and many have learned the Golden Text.

After the opening exercises they divide into two classes, for we have two dear Bible women, still very young, to whom the children are loyally attached. Listen as the younger one tells the story of the Prodigal Son

to the little ones, pointing to the picture as she talks. Even you can almost understand what she is saying, her gestures are so graphic, and the restless little ones sit almost quietly. Glance into the room of older ones. Some of the girls have babies on their backs who must be kept in perpetual motion. They stand in the rear and try to jounce the babies vigorously enough to keep them from crying. If they fail, of course they must leave and lose the interesting story.

Notice those four big boys who were so helpful at the first, seating everybody and pinning up the hymn charts and pictures. Soon after this school was begun, four years ago, their classmates in the public schools began persecuting them for going to this Christian school and listening to the foreigners' hated religion. They were utterly ostracized from all games and tramps, and were hardly spoken to even by their former friends. There were six of them then. For the sake of the boys the parents of two of them moved to another part of the town where the children could be in another school, but these four with the true spirit of martyrs, stood at their post, comforted and encouraged by their Sunday-school teachers. And now they have been baptized and united with the church. They help the teachers in every way possible at Christmas and other times, not only here in their own schools but in any of the other six schools of which these same teachers have charge. Do you see them as pillars of the church which will ere long spring from this Sunday school? I do.

Come with me now to Kobe and get a glimpse of what the Sunday school in Japan can be and is.

"Good morning, Mrs. Stanford. Here we are ready for the Sunday school sight-seeing expedition you so kindly promised to give us this afternoon. I hope we are not late."

"No, not at all, and I assure you that it is a great pleasure to take a party of interested tourists around to see our work. So many, even of Christian people, come through Kobe, yes, through the whole of Japan, without making the slightest effort to see the missionary work, that it is indeed refreshing to have those come who really care enough to look us up."

"Yes, that is true, but you see our society contributed to the W. B. M. and it would be a positive disgrace to return and have to tell our society that we were too much interested in the temples of religions we were trying to overthrow to take time to look into the forces that we had set to work to accomplish it. And then all of us are Sunday school teachers at home and so have an especial interest in them everywhere."

The first visit must be to our oldest and largest Sunday school in the Kobe First Congregational Church. Indeed the church grew out of the Sunday school many years ago. Yes, that is the church, a good-sized wooden building which, with its Sunday school rooms, ladies' parlor, kitchen, etc., is equipped for the larger work it is doing. It has been independent of all financial help from the mission for years and now supports its pastor, assistant pastor, Bible woman, a Sunday school in the city plains and a poor church in the country besides contributing generously to the Kumiai home and foreign missionary societies. The school gathers in the main audience room for the opening exercises, sitting in classes all over the large room. No stained-glass windows necessitate turning on the electricity even on this cloudy day. The whole interior is simplicity itself, but you forget this as you try to count the old women in this class, the men in that, the younger women here and young business men there, and the classes of school boys and girls which nearly fill the room.

The platform is covered with flowers, for it is Flower Sunday, contributions by old and young alike. This afternoon all will be distributed among the sick in and out of hospitals. Who plays the organ? Why, that is Miss Howe, the head of our fine kindergarten training school. Were your eyes shut when they sing you would hardly know that you were not in your own home school for the tunes are the same. The opening exercises, too, are like your own though you cannot understand the language.



SOME SUNDAY SCHOOL CHILDREN

Follow the youngest classes as they go to their separate rooms; peep into the library, stay a bit with the primary class that did not appear in the main room, but don't kidnap any of the dainty dots who bow to you so prettily at the teacher's signal.

Who have charge of this school? Who are the teachers? Why, Japanese of course. Do you not suppose that the nation whose military soldiers could conquer at Port Arthur can train Christian soldiers who can conquer for Christ when truly enlisted in this army and fully trained? They surely can, but there are still only a few fighting on the Lord's side. We must help train them just as fast as we can so that they can win their country for Christ, and then go over to China and help conquer that great country too for him. And the Sunday schools are the best military training schools for the Army of the Lord.

ON THE WAY HOME

BY H. JULIETTE GILSON

Miss Juliette Gilson, who has served as a missionary of the Woman's Board in East Africa since 1896, spending much of the time at Mount Silinda, started on her long journey to the homeland the last of September. Her story of the parting with her old pupils along the way to the coast makes interesting reading. Miss Gilson's relatives hope to welcome her to the homes in Walpole and Milford, N. H., by the time this is in print.—THE EDITOR.

The first sixty-five miles of the journey to America are finished. I arrived here yesterday noon and never before have I made the journey from Silinda so comfortably. The ladies in the homes at Silinda and Chikore could not have been kinder to their own sisters than they have been to me since I broke up my own home the first of July. I had the privilege of seeing Fuyata, the best trained girl we have ever had, married and settled in the most civilized house built by any of our natives. A week after her marriage Fuyata went into the school at Chikore and Mr. Fuller was very pleased with the way in which she was taking up her work. Her husband is working in the printing office. While Miss Clarke was away I was obliged to place much responsibility upon Fuyata and Gubbe and it did them great good.

I was four days and a half coming from Mt. Silinda as I made six calls and visits on the way. I visited three of my old pupils and it was a great pleasure to be in their comfortable homes and to see the way in which they are training their children. The farmers who are enterprising and have had a little money to invest in stock and in improving their farms

are now beginning to be prosperous. I had luncheon one day at the home from which five of my pupils came,—a perfectly lovely place,—twenty-seven varieties of eucalyptus, fifty-four kinds of fruit, many varieties of evergreens,—indeed the Government Director of Agriculture tells this man that on no other farm in Rhodesia is there so large a variety of trees.

I reached Melsetter in time to attend a Dutch *Nachtmaal*. This is a special occasion. Five clergymen had come from Salisbury, Bulawayo, Enkeldoorn and the mission station at Morgenster, and two elders and three delegates from a Farmers' Association. It took longer for them to come to Melsetter—they were four days on the road from Umtali—than it does to cross the North Atlantic and must have been quite as expensive as a second class passage. The people travel from thirty to fifty miles to attend *Nachtmaal* and in two days nearly all of them do their public worship of God for three or six months. Besides there is a social gathering on the Friday evening, a meeting of the Farmers' Association, a political meeting, business meeting of the Kerkraad. At the *Nachtmaal* many a young man begins his efforts to win his future wife. There were four meetings on the Sabbath. The principal service from half past ten



GIRLS COMING TO MOUNT SILINDA

until nearly one o'clock I attended, though I could only understand a part of what was said. It was a good time to think, to review the years spent in Melsetter, to thank God for the constant mercies received, to ask pardon for all that was wrong and to pray that all good seed sown might bear abundant fruit during the coming years. It was a privilege to sit at the Lord's table with so many of my old pupils; one of the boys the first term I taught in Melsetter was among the elders.

Very soon after my arrival on Saturday I received a note from one of the old pupils inviting me to meet as many as could come together for an hour that evening. As I was staying up at the school about half a mile from the town, they would send up for me and take me back. Including husbands, wives and children about forty were gathered together. *A la* South Africa an address had been prepared to give me and besides that there were many expressions of gratitude for the influence of the school upon their lives.

I do not think that at home people have ever fully realized the mission work done by that school. (The school for Colonial children at Melsetter.) Again and again it is said by disinterested people, "Your girls have made such fine women." The last time the School Inspector was at Mt. Silinda he spoke of the homes some of them are making and seemed surprised that after so many years they should so plainly show the training in good manners. Miss Clarke had a great influence over them. Most of them are keen to have their own children better educated than they were. There must be from fifty to one hundred of the children,—one of the first pupils who came to Mt. Silinda has had nine, six of whom are living,—several have six each. Mr. and Mrs. McLeod, who now are at the head of the school, welcomed me most cordially into the school home and did everything possible for my comfort.

For weeks I have been dreading the post cart journey, even Miss Clarke said it was most uncomfortable. The cart is very high from the ground and almost impossible for any one but a very agile person to mount it. While at Mr. Silinda I wrote the agent at Melsetter, asking if some plan could be made so that I could get in and out with a fair degree of comfort. He had the drivers take a ladder and sixteen times in the two days they carefully assisted me to mount and dismount. There was a great deal of jolting and the dust was something cruel. We had the best driver I have ever been with on this route. Both he and his assistant natives were very thoughtful and kind. I reached Umtali about half past four the second day, had a cup of tea, a warm bath, put on one of my new gowns for the hotel dinner, read the daily paper and went to bed early and slept without waking until six o'clock this morning. The train went to Salisbury at eleven o'clock last night but my steamer trunk came in some weeks ago and was not at the hotel, and I must do some repacking so I am waiting here for the next train Monday night. (Miss Gilson is about sailing from England as we go to press.—EDITOR.)

THE CHILD AT SCHOOL IN JAPAN

BY ANNIE L. HOWE, KOBE

(Concluded)

The schoolboy's diary continues:—

“Sunday, August 10. To-day was the festival of the Aboshi Shrine. Multitudes of people, some coming from the East and some from the West had all been to the shrine. I wondered what they prayed to the deity. My own prayer was that I might grow up to be a good citizen.

“Monday, August 11. Walked in the dewy garden as usual. The morning glory, shaped like a trumpet, the flower of the snake gourd,



THE LIBRARY IN A JAPANESE PASTOR'S HOUSE

twisting itself in the bamboo fence, and the pale pink flowers of the Marall of Peru were all pretty. A butterfly came flitting toward me. My elder sister once expressed her desire that she might transform herself into a butterfly and fly over such lovely flowers.

“Tuesday, August 12. Jumped out of bed and after dispatching breakfast and attiring myself in a suit of white clothes and a pair of short stockings, I went by bicycle to Hinaji—accompanied by my brother who was also on a bicycle. The object of our trip was to visit our rich uncle. Finding that he was not so ill as we had supposed we were a little comforted. We said good-bye to him and then running a race by bicycle, we went to the park for pleasure.

“Wednesday, August 13. Read in a book in a hammock with my little sister under the pine trees. It was exceedingly delightful. When I had read a lesson aloud, she would read the next. When studying in this way, we did not know how quickly time flew. Even after the clock struck twelve we continued to swing in the air.”

(*Note.*—It will be seen that this boy did not come from a Christian home, but it is in just such schools as these that Christian boys and girls are studying until they are fourteen. The Japanese authorities are beginning to question the efficacy of education divorced from Christian teaching. A. L. H.)

Besides the vacation diaries there is the vacation swimming instruction. Boys go by classes each day for two hours to one beach for swimming lessons, and there are plenty of swimming teachers at hand, to give instructions and to prevent accident. The girls go in classes to another beach for two hours a day with equally expert teachers at hand. The weaker girls (and no one may join these classes under ten years of age) are not allowed as many dips as their stronger sisters.

The school buildings in Japan are of the plainest description—unpainted wood, two-story structures, without ornament or decoration, inside and out, not even thoroughly clean. Although the hygiene is all right, the sweeping and dusting could be improved! These schools resemble barracks from one end to the other.

At fourteen the child has finished with the two primary grades if all is well, and here the boy and girl part company. The boy goes on to the middle school; the girl to a mission school or to the girls' higher school. Here there are things that are “different” just as there were in the primary grades.

The boys put on uniforms of dark blue in winter—jacket and trousers—



A KOBE GRADUATE

and the same in white cotton for summer. A cap, bearing the insignia of the school in front, is also part of the uniform. The girls wear a pleated skirt of a special pattern over their kimonos.

The journeys will continue, only now they may be from one to five days in length for the boys, and they may be for pleasure, for study, historical, geographical or for practical value.

One of these "different" things would not harm our American curriculum, and that is the instruction given for the care of the aged. Here are some of the instructions or topics: "Care of the clothing of aged



"UNPAINTED WOOD, WITHOUT ORNAMENT"

people—of their food—their rooms—care in assisting them to stand or in sitting and for their mental comfort!" How our aged sometimes suffer cruelly in just this respect! They are ignored, or left alone, left out of family consultation, or, cruelty refined, they, who have given their lives to the care of those upon whom they are now dependent, are made to feel that they are a burden—a care!

Another of these "different" phases of educational life in Japan is the unhappy one of being obliged to get one's knowledge three times over! First, as a child in the primary, he must master the Japanese syllabary, and later, Japanese literature, geography, mathematics and history. He must begin also in the primary to master 1,200 or more Chinese characters

in order to read ordinary books and newspapers in Japanese. Later, in the middle and higher schools, several thousand more, and get the Chinese classics as well. While he is doing all this, he must begin on English, and learn *that* language, so that, as Bason Kikuchi says: "He may keep up with the general advance of knowledge." Bason Kikuchi calls English "The common language of the East."

SEVERE EXAMINATIONS

It is difficult to get into the middle, higher and technical schools, and into the higher schools for girls. The examinations are very severe, as there are not yet sufficient schools to supply all who desire the higher education. At one examination 290 boys applied and one of our boys was among the forty who were successful. In the girls' higher schools conditions are similar. In one of these higher schools in Kobe 500 applied for one examination and only 100 were admitted. Because of the difficulty of getting in, and the consequent honor attaching to successful candidates many girls, sometimes Christian girls choose the non-Christian schools.

Christians, as well as non-Christians go through the same course, except the comparatively few who can be accommodated in the 140 Christian institutions above the middle school grade. There are 111 Christian kindergartens in addition to the other Christian schools.

The school system of Japan is thorough, but non-Christian, and the authorities are beginning to question the results of their elaborate educational machinery, divorced as it is from godliness.

(Miss Howe furnishes also valuable statistics on education in Japan, which will be included, in leaflet form, with this article.—THE EDITOR.)

Recently Count Okuma, a great Japanese statesman, said: "The fatal defect in the teachings of the great sages of Japan and China is that while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of man; and any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the Sage of Judea, by whom alone the necessary moral dynamic is supplied."—*Chinese Recorder*.



Junior Work

RALLYING THE YOUNG PEOPLE OF THE CHURCH FOR MISSIONS

BY JENNIE L. ROBINSON OF MONTCLAIR, N. J.

Have you missionaries who are supported by your church? Have you ever sent them a Christmas box? Have you ever tried a Sunday afternoon rally for them?*

Let me tell you about one we had this fall. We support Rev. and Mrs. Hugh Hubbard of Paoting-fu, China, and Dr. and Mrs. James Cooper of Foochow, China, so, long in advance we wrote them asking for a list of articles needed for their work. They were overjoyed and responded heartily. Then the interest of every member of the church was enlisted. The Men's Club and the Woman's Guild as well as all classes in the Sunday school, young and old, were asked to contribute articles or a gift of money for buying more expensive ones, or to take some active part in the service.

"The Vision," in Mrs. Montgomery's handbook of suggestions, *How to Use "The King's Business,"* was adapted on very simple lines for a Sunday afternoon vesper service, at which time the gifts were to be presented. Since we hope that many may reap the benefit of our labor to simplify this exercise for a Sunday service, an outline of the program follows:—

Organ Prelude.

Processional—"For all the Saints," sung by choir and Sunday school.

Invocation.

Anthem.

Scripture Reading—The Heavenly Jerusalem, Rev. xxi. 10-14; 23-26.

Song—"They are coming" (Tune Moultrie).

(Words of unfamiliar hymns were printed on the program.)

The Pilgrims of the Earth.

(Members of Young People's Society entering in costumes representing Chinese, singing, "Out of my bondage, sorrow and night.")

*The plan for this service is equally good for a church which has only a share in a missionary or which uses its money in supporting a school or a hospital in some mission station. The Board would be glad to co-operate in furnishing lists of articles desired, or in giving the names of missionaries connected with the work supported so that lists could be obtained direct from them by the committee in charge.

Ancestral Tablet (symbol of Chinese worship) replaced by Bible (symbol of Christianity) by the angel.

Scripture Reading—The Great Multitude, Rev. vii. 9, 10, 12.

“What are these arrayed in white robes, who are they and whence came they?”

(Question by one standing apart.)

Response by Angel, Rev. vii. 14-17.

Two Chinese Melodies—by two young ladies in costume.

Song—“Jesus Loves Me”—by ten children representing a class of Chinese children.

Address—by the Pastor.

The Presentation of Gifts.

Two in costume representing Chinese women received the gifts from Christians—a significant object lesson.

Offering.

Violin Solo (by member of the Young People’s Society).

Hymn—“The Son of God goes forth to War.”

Organ Postlude.

A picture of thirteen of Mrs. Cooper’s kindergarten class of Chinese children made an attractive addition to the program, as did the photos of Rev. and Mrs. Hubbard, and Dr. and Mrs. Cooper. Flags of all nations loaned by the American Board created the atmosphere we wished for our missionary Sunday. Costumes were secured from the Woman’s Board and from friends. Special committees were appointed for decorations, costumes, processional, and gifts. The primary teacher took entire charge of the class of children who sang “Jesus Loves Me.” The processional consisted of our Sunday school, each class accompanied by its teacher. Our pastor making a veritable captain as he led them all from the adjoining chapel to the church and up the aisle. The girls were asked to dress in white and take the lead to form a group of “those arrayed in white robes.” Pews in the center of the church were reserved for the Sunday school.

After the singing of

“They are coming, they are coming,
Who have been in darkness long,”

came the impressive part of the service. An angel entered at rear of church, leading the “Pilgrims of the Earth.” In the hands of the angel was an open Bible, symbol of Christianity. Sixteen girls and boys in Chinese costumes representing the “Pilgrims” marched very slowly in single file, singing,

“Out of my bondage, sorrow and night,
Jesus I come, Jesus I come.”

As the angel led them forward to the platform with open Bible, there was a hush of reverent silence over the congregation that was most impressive. The angel stood in the center of the platform until the "Pilgrims" had finished their singing. Then a girl representing a Chinese woman came forward, took the Ancestral Tablet from the draped table which represented a shrine, and put it out of sight, while the angel set in its place (on a music rack which was back of the tablet so that it could be well seen by all the congregation) the open Bible. When "Behold a great multitude" was read, those in white rose. The question, "What are these which are arrayed in white robes?" was asked in a most natural manner by a voice coming from one side, and the angel responded, "These are they," etc.

Two Chinese melodies were sung by two young ladies in costume. The ten primary children then marched in led by their teacher, and after reaching the platform stood in an informal group near the piano and sang, "Jesus Loves Me."

Our pastor, Dr. Mills, next read selections from several letters from our missionaries and also our Christmas greetings to them which were later signed by the Sunday-school superintendent and the leaders of all the young people's societies.

The presentation of gifts was managed in a very orderly manner by our assistant pastor, Mr. Burd. Each class appointed one member to bring its gift, but instead of having each representative come forward separately, Mr. Burd grouped the classes according to the article given,—for example, five came at one time with handkerchiefs, and six others with towels, and in this way there was no delay.

Through the splendid co-operation of Dr. Mills and Mr. Burd, and the faithful work of committees, the service was a great success, and we are hoping that, since it was simple, it may be repeated in other churches and create in them as great an interest as it did in ours. Both parents and children were stirred beyond our greatest hopes. Two men, long interested in missions, said it was the finest thing of the kind they had ever witnessed. "My children will never forget this afternoon" was the remark of one teacher. We trust that its results will awaken even more interest in definite work for "The Evangelization of the World in this Generation."

On my handmaidens in those days will I pour forth of my Spirit.

—Acts ii. 18.



Board of the Pacific

THE PANAMA PACIFIC EXPOSITION

“Facing West from California’s shores,
Inquiring, tireless, seeking what is yet unfound,
I, a child, very old; over waves, towards the house of maternity, the land of
migrations, look afar,
Look off the shores of my Western Sea—the circle almost circled.”

The Panama Pacific Exposition marks the beginning of a new era. As one strolls through the wonderful courts now rapidly reaching completion, nothing impresses the visitor more than the Court of the Universe, the meeting place of the hemispheres. High, high up surmounting an immense arch on the east, is massive sculpture, a group of camels, Arabian horses, and the dominant figure of an elephant, all representing the nations of the East; while upon a similar arch at the west is symbolized the nations of the West, great bullock heads, the campers’ wagon, horses and settlers following the star that “westward takes its way.” And the puzzling thing is that these marvelously lifelike figures are made to face the east. The beautiful Golden Gate is in plain sight, just behind them; and then gazing with rapt admiration and wonder, the observer at last reads the parable—“The circle is now fully circled; the West has met the East.”

There is much to challenge one’s interest through the length and breadth of the 635 acres. Here are Japanese laborers in their carpenter’s coats with the white characters on their backs just as you can see them any day in far-away Kyoto; while every few moments automobiles full of Japanese citizens ride through on tours of inspection; there are no two days alike, and this is Nippon’s day. Away across the yellow pansy beds that adorn the great entrance at Scott Street, big letters, Y. W. C. A., call attention to the site where a perfect throng of laborers are putting up the building that is Mrs. Hearst’s generous gift to the Exposition. And we note the magnificent opportunity of the building, close at hand, that the Committee of One Hundred upon religious work will provide for such conferences and exhibits as the workers of to-day know so well how to arrange. Of this Committee and its plans you will hear more later.

HOME AGAIN IN LINTSING

BY DR. SUSAN B. TALLMON

Dr. Tallmon who returned to her work in North China in August, after a happy furlough year, writes of her welcome to Lintsing:—

You can imagine my feelings when as we came on the house boat from Ssu Nü' Ssu, the morning of the fifth day, early, early, before it had begun to get light, I woke to know that the boat had stopped, and looking out from my hammock, I saw the moon reflected in the river, and shadowy trees and something large and dark, and looking up I saw the old pagoda rising almost as high as the moon; and I knew I was back at Lintsing again, and I was glad. At seven, when the boat was drawn up at the landing near the "flower garden," we were welcomed by all the friends who could be called together at that time of day. There were the boys of the boarding school, drawn up in two ranks, headed by flying flags; there were the teachers and hospital workers, servants and workmen from the yard, church members and neighbors, old people whom I thought I might not see again, and dear youngsters grown almost past recognition. The schoolboys escorted us to the big west gate, where they saluted as we passed through and the firecrackers sputtered and popped and banged a gay welcome. Inside the gate, Dr. Ma's wife and the wives of the teachers and Miss Ting and the schoolgirls met us. The garden looked so pretty with its oleanders and pomegranates, its sunflowers and zinnias, and the walk bordered with monthly roses all in red bloom. A few stalks of tuberose remained to fill the air with fragrance, and the porch was covered with a wonderful moon vine.

The three weeks since then have been very busy ones. Medical work is comparatively light, as people are very much occupied with gathering the crops. Dr. Chang has come and Dr. Ma will stay until February. Mrs. Chang is going to be a very great addition to our force of trained women. Dear Miss Ting has really gone to the medical school at Peking.

You should have been here to enjoy some of the feasts we have been having. But most of all I think you would have enjoyed the "tea meetings" when most of the church people of the city were present, including the boys and girls of the schools, the neighbors and a few others. There was music, together with speeches of welcome to our guest, Miss Simms, and to me; and then we tried in turn to tell them how happy we were to be there. But of all I said, what they liked best was the news about their friends in America, Miss Lyons, the Chapins, Miss Porter and the Wagners.

MISSIONARY LETTERS

Miss Nina Rice writes from Sivas, Turkey :—

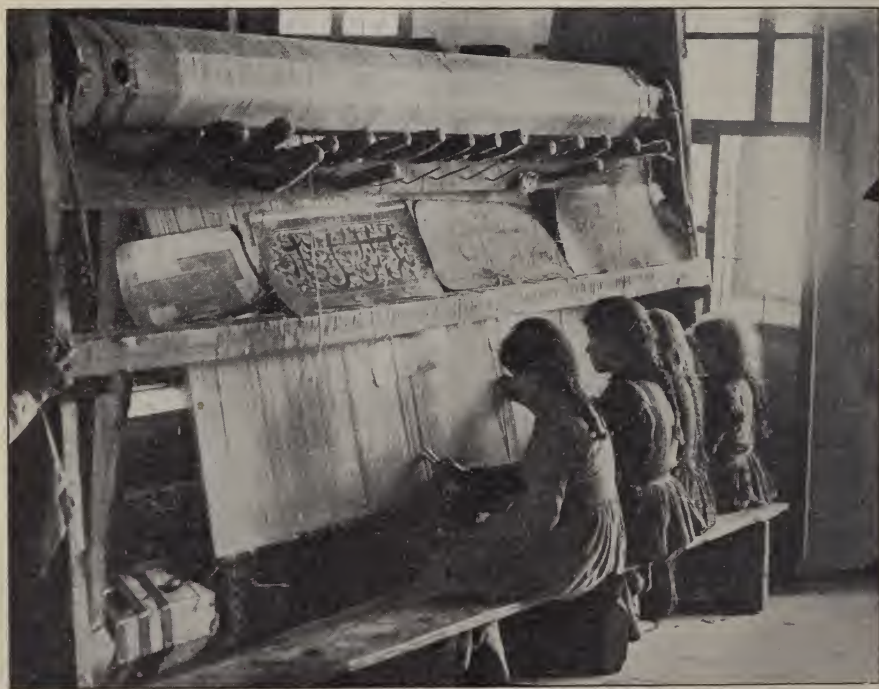
For the last three weeks all business has been suspended. Already seven thousand regulars have been quartered in the city, and now the markets are filled with people from all the surrounding country, leaving their business, and their harvests just when they need the most attention. Here they have been most inefficient in registering the new men, and we sometimes wonder if they are not "marking time" on purpose. All sorts of conflicting rumors come: one day they send home men as exempt and the next day call them back; and people's patience will not stand the strain forever.

Our teachers from twenty to twenty-five years old are obliged to join the army; the older ones will probably be free by paying forty-three liras, and perhaps without it, though there is no telling when they may be summoned again. We can manage to keep school by employing girl teachers for the younger boys, if only we can find money to pay their salaries. We depend for their salaries on tuition paid by pupils, but it is very doubtful when we can collect any this year, for there is almost no money in circulation, and breadwinners are turned into soldiers. Turkish banks are all connected with European banks, so payments are suspended, and nobody has any money unless he has been wise enough to keep it in an old stocking. Mr. Peet will find a way to send us enough to live on, though it is hard for him to get any. But ours is more than usually tied up in building, so we have nothing extra for emergencies. It would be a pity for all these hundreds of children to be left upon the streets at a time when more than ever they need to be in school, to take their minds off of their troubles. Travel is not very safe now, and most of the horses and wagons have been confiscated by the government; people are even afraid to take out ox-carts, so boarding school pupils cannot come until there is a change. . . . Of course our building operations must stop for lack of funds and workmen; but no doubt we ourselves shall find plenty of occupation, if only we can keep our teachers and pupils busy, and we shall be able to help the poor a little. So though we have not seen any fighting at all, we are able to realize a little what a fearful war is going on. It seems so terrible after so much had been said and hoped about world peace; but evidently the work was not fundamental enough, and men need one dreadful lesson more. It seems as if such a state could not continue long.

After Commencement I went out to camp with Dr. and Mrs. Sewny (Miss Cole) and Miss Loughridge and Miss Dwight from Talas. We

had a most delightful time in a beautiful spot with trees, flowers, and running water, and we all rested in body, mind and spirit; it does so much good when we can see our friends from outside. But when Dr. Sewny had to enlist as a military doctor, it was necessary for us to move into the city again. We hope he will be stationed at Sivas, but are not at all sure. We sent our guests home with an old wagon and horses that had been rejected by the government, and under the escort of one of our soldier boys on the way to Constantinople to study in the military school.

Yesterday was the Turkish feast day after the fast of Ramazan, so we called on the wives of four officials. At one place it was indeed a scene of splendor. Two negro servants met us at the door, a nice old mammy in lavender calico, and a young girl, black as could be, in a red and white dress, red turban and trimmings. In a little room with bright pink walls, were a dozen guests of all types, from Circassians so fair that we looked perfectly black by contrast, to a mulatto bride, gorgeous with gold ornaments. All were dressed in silk,—pink, purple, blue and green, all elaborately made, and there was a great display of jewelry. I wish I could send you a moving picture.



GIRLS WEAVING

OUR FIELD CORRESPONDENTS

Miss Adelaide Daughaday writes from Sapporo, Japan:—

You write of your horror of this cruel, needless war and of humiliation because of the reproach brought upon the name of Christ. This exactly expresses my feelings. It seems to me after careful investigation that the most enlightened men here, especially those who have studied abroad, look upon the war in a large, wise way, and say, "It is the survival of ancient ideals of national ambitions, jealousies, and the power of kings to bring on war utterly regardless of the sentiments of their people." The churches are saying, "It is a wicked war, contrary to the teachings of Jesus Christ." To-morrow evening all the Sapporo churches are to unite to pray for a speedy end to this carnage, and that the great God of Nations will educe much good from this terrible evil. Buddhists and Japanese rationalists are making the war a pretext to write against Christianity. They say, "Christianity has now been on trial for many years and is helpless to purify society, reduce armaments and prevent war. Some of the leading Christian nations of the world are now trying to destroy each other, yet go into battle with the name of God on their lips. *We*, in our late wars, were never guilty of the atrocities *Christian* Germany is perpetrating." It is quite true that Japan has been humane in warfare, magnanimous to enemies, and careful of the lives and property on non-combatants. Recently when declaring war on Germany the government issued an order that all Germans remaining in this country were to be treated with kind consideration. As a result business men and professors in the higher schools are attending to regular duties. What a contrast to the rude thrusting out of Germany of Japanese, and the imprisonment of others, some of whom are students the Japanese Government sent abroad for study.

In regard to your question as to our northern Japanese being more resentful than those of the south, it is true that the sturdy colonists here are noted for independent thinking, but they are greatly influenced by the Tokyo newspapers they take. The cheaper, inferior Toyko papers seem to be permitted by the censors to be more outspoken than at the beginning of the adverse Californian legislation. One reason, no doubt, of the present misunderstanding, is that unscrupulous American newspapers

are received here, and are immediately translated and published by Japanese newspapers. Another important cause is the foreign mischief-makers, many of whom are not as yet identified, who send false reports to Japanese and American papers at home. One, a German-American, and I believe a military man, recently told a reporter of one of the leading Tokyo journals that he knew positively that American plans for punishing Japan for her activity against Germans in the South Seas were fully matured, and that an American army would soon appear. The American ambassador acted promptly, and that lie was nailed, but how many remain unrefuted! Japan's grievance against America is, that while professing friendship, she discriminates against Japan, yet receives the ruffraff from Europe. Another is that she thinks America false to her treaty obligations, in spirit, if not in letter. Japanese statesmen claim that Japan's participation in the war is a chivalrous effort on her part to be true to her treaty with her ally, England; also to protect the commerce of the Pacific from German forts and men of war. The text of Japan's latest treaty with England is in the September number of *Mission News*. In the midst of all this turmoil we are quietly going on in the path of duty.

It will be remembered that Dr. Hume met with quite a serious accident in the spring. She writes from Ahmednagar, India :—

I gained well in Murree and am continuing the good work. I am putting on weight. Dr. Stephenson has had to go to Bombay a good deal for special treatment of her ear. We expect her back to-morrow for awhile. Alas, she writes that she is no better as yet. She got pretty tired while I was gone but even a little "let up" sets her up wonderfully. Miss Johnson really is tired out and I hope she can go home soon.

When Dr. Proctor returns in November, I am hoping to have time for some special work for which an opening is coming, the giving of talks on hygiene, sanitation. Comparatively recently a King George V. Anti-Tuberculosis League was formed, of which a branch has just been formed in Ahmednagar. The collector asked me to be a member. Other people can give the lectures to men, but the women must be reached by themselves and in Marathi. And I guess that is a special opportunity for me, though it calls for considerable time and work. Miss Gates and Miss Bruce have been begging us for health talks to their girls, and some of the Indian Christians have also been coming to me. This Anti-Tuberculosis League is really meant for a Public Health League and its scope is purely educational at present.

Such a crowd of people came to the dispensary this morning,—what with the babies crying when their eyes and ears were washed out, and the woman in such pain that she could hardly sit up, and the woman who brought a bottle far too dirty to be safe to put medicine into and which refused to show sufficient signs of cleanliness after washing, and the woman who had forgotten to bring her dispensary card, and the woman with a tumor who wanted it out but wanted to look around the hospital before talking it over with her relative, and the little girl whose great grandmother had come to the hospital two days ago but who is too old and feeble for an abdominal operation and could therefore go home at once with the relatives this morning, and all the patient and impatient women waiting their chance to get at me,—it was all I could do to keep my head and be pleasant to all. But we are glad to be able to help just these people, and it was good to have some women say after the singing in the opening services that it sounded sweet to them.

There is one woman in the hospital now who has had a simple abdominal operation done and there has been no drawback. She says she is ready to lie quiet as long as I say. She is a woman of middle caste, Maratha, who made up her mind to come and be fixed up. She got her husband's permission and said there was no need to send him any further word. She brought along a lower caste woman of her acquaintance and we dispatched her to the village ten or fifteen miles away, but her husband has not come near. To be sure, he has another wife. Of course we practically never operate without some relative at hand. But this woman was so sure of herself that we felt it right to do it for her. Soon she will return home able to do her share of the field work and not be a burden to herself. We are glad to be able to do this and to know that when the patients go home they have come in contact with something better here than they have in their Hindu homes.

Mrs. Olive T. Crawford writes from Trebizond, Turkey:—

We are very thankful that we have been able to open the schools and are trying to do our best for them. We are giving much time both in teaching and in oversight and we are also giving a good deal of time to the poor. The financial problem of neither school is yet fully solved, but we expect to get through some way. I am surprised that some pupils pay as well as they do. As to the poor, I am not making an appeal to you for them for our Board will have many extra demands for work in its own line. The poor are with us, however, and it is impossible to refuse aid to them. Just now, we have something on hand from the Red

Cross Fund, and the "Friends of Armenia." At the rate it is going now, it will not last long, and it seems bound to go faster rather than more slowly. We wait with interest to learn that the Board grants the hundred pounds asked for the building. If that can be lifted from us, it will help us in every way more than I can tell you. I wish you could see how beautiful the new room is,—so large, and light and airy. And, although the school needs better supervision and teaching, even as it is, it is a lovely sight, and a constant source of joy to us. It is very hard these days to refuse children as we are having to do for we have not equipment for all who apply.

As to general conditions about us, they are about as bad as they can be without actual fighting. I cannot bear to go into details of the suffering and poverty all about us.

A WIDER VIEW

A Layman's Observation.

Mr. J. P. McCallie of the Southern Presbyterian Church, just returned from a tour of the world says: "In Japan we witnessed such sights as well filled or crowded churches, the zealous preaching of individual Japanese and a general willingness to hear on the part of the people that convinced us that now was as great a day for the Christian message as Japan has ever seen. One of the evidences of the greatness of the influence of Christianity in Japan is the fact that Buddhism has become awake to the danger of being superseded and has installed *Christian methods* in no less than twenty-three different ways by our own count. In China the one opportunity largely lacking in Japan,—the opportunity for Christian education—is furnished plentifully. Government education is supine and the Church has her great chance."

A Unique Missionary Institution.

The first class of eight students graduated from the United Theological College of South India and Ceylon at Bangalore have all been called to positions of usefulness as theological teachers, pastors and evangelists in the Indian Church. The need of an institution such as this is great, for South India and Ceylon contain half the Protestant Christian population of India. The college is the first example of different missionary societies in India co-operating in theological instruction. Six Foreign Mission Boards, Scotch Presbyterian, English Congregational, Danish Lutheran, English Wesleyan, American Reformed and American Congregational,

have representatives on the college council. Four European professors and one Indian professor constitute the faculty. Buildings at an expense of \$47,000 are being erected. These consist of a college hall with classrooms and library, a hostel for unmarried students, two small bungalows for married students and a residence for the principal. The sum of \$33,000 has already come from Europe, chiefly from England, for the building fund. The remaining \$14,000 are rightly expected from America.—*The Missionary Review*.

The Pathos of the War.

A pathetic letter addressed to Dr. Francis E. Clark of the Christian Endeavor Society by a teacher in Croatia, Austria, who devotes his summers and all his free time to Christian Endeavor work, is one of those sidelights on the war which give it its vital human significance. This teacher writes: "For four weeks I have borne the Christian Endeavor banner through the Balkans. I was obliged to cut off fourteen days of the journey planned, and hasten home on account of the political unrest. Here the war call of my earthly king suddenly reached me, which I must obey early in the morning. Unfortunately, I have not time enough for a complete report. Everywhere there is an earnest longing for salvation in Christ; everywhere I had to promise either to return or to send a secretary. The harvest is ready at the door, and the Christian Endeavor Society has great problems in the Balkans. The Lord Jesus will bring it out right, even without my service, since I must now go to the war. It is bitter that I must now go with weapons against those to whom a few weeks ago I preached of the Lord of Peace. God make me strong."

The Gospel among Refugees.

Never before, though he has preached in some large churches has Mr. S. Levermore of the London Open Air Mission preached in one like the mighty open-air church at Folkestone, England, with its great throng of Belgian and French refugees, "a liberal sprinkling of the military and always a crowd of English, excited and curious."

Mr. Levermore writing in *The Canadian Churchman* says: "I heard the resonant accents of the French tongue on every hand. . . . My satchel was filled with French gospels and Testaments, a white band upon my sleeve bore the words, *La Mission en Plein-Air, 19 John St., Londres, N. C.*, and I became the center of attraction for the Gauls who straightway appropriated me as belonging to themselves."

During the long waiting for the boats I approached, saying, "It is often more painful to wait than to suffer." "*Vous avez raison*," they cry. Then I say, "We have a little hymn in English that is often a great comfort to me." Translating into French, "Jesus Lover of my Soul" or "How Sweet the Name of Jesus Sounds," I begin to sing, the people gather and the rest is easy. Preaching, canvassing, singing, translating, writing letters, and even giving lessons in French and English, all pave the way for "the one thing needful."



Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

A FRESH EMPHASIS ON LOYALTY

The note of loyalty was distinct at our late annual meeting. One catches its inspiring tone in many a Branch and auxiliary gathering the year around. It is plainly a threefold loyalty—to the leadership of Christ, to the guidance of Board officers, to the budget of pledged work assumed by Branches.

Each recurring year brings its new outlook. No year can appear the same as any preceding year. The same task assumes new proportions, the demands shift or enlarge, fresh opportunities spring to life, the Spirit of Progress lifts her glowing lamp above the winding road ahead and beckons onward to yet wider visions, yet more earnest endeavor. Those who follow are sure to discover new blessings.

“Finding, following, keeping, struggling,
Is He sure to bless?
Saints, apostles, prophets, martyrs,
Answer, ‘yes.’”

We start out to meet the year 1915 surrounded by uncertain, dubious conditions, even as in these closing November days many towns near the sea are enveloped in a thick fog. The forty-eighth year of the Woman's Board begins in the fog created by a world-war. As this war is related to the advance of Christianity, it means:—

A possible decrease in gifts to missions.

Strenuous, even dangerous, situations for missionaries at their posts.

Obstacles to the normal promotion of work on the field.

A discrediting of Christianity before the eyes of the non-Christian world.

Faintness of heart overtaking the courageous workers at the home base.

May we who love the cause and leadership of Christ above all other good, think together on these five points, in order to discover what response we shall make to the fresh challenge which they throw out to our loyalty?

May we not say in reply to the first point:—

The conditions give just the stimulus we are all needing in order to put forth the kind of well-planned, far-reaching effort which our honorable cause demands! The home base is behind in the race. The foreign fields are ahead. (If the hare hasn't run as swiftly as he might run, that is because the tortoise has played an un-Christian trick on him and tied his feet!)

It is not as if our Branches and auxiliaries had no resources in reserve. It is not as if they were ignorant of clear, desirable aims. On this latter point our Home Secretary speaks in giving us a Standard of Excellence. Please take out your last *Interchange* and run through these standards, noting in particular the first, second, third, eighth and ninth.

As to our resources in reserve, I am thinking now of resources in life factors. If any one of you, leaders of the Branches and the auxiliaries, are saying, "I accept the standards, I want to provide against the possible decrease in gifts, but where shall I begin—what fields cultivate?" Then may I suggest these fields: Sunday schools; Young married women; Unorganized churches.

Gifts from fifty Sunday schools this last year, above the number previously reported, suggest the hopefulness of this field. Here, by using in Primary and Junior Departments prepared material, we may train children for the future while at the same time we add fifty more schools to the enrolled givers in 1915.

It is the year of years in our study of *The Child in the Midst*, to draw in young mothers, and they will infuse fresh life into our work. A definite cultivation of this field of younger women, a large field in some churches, can but result in new gifts to help us on toward the standard of a ten per cent increase. The unorganized churches present an area both promising and problematical. But wise women can solve the local problems and win golden harvests in new organizations. You may be thinking of other fields known to yourselves, and that will be so much the better. But if even these three wide stretches claim our careful attention this year, we shall garner well.

But what of the next two topics?

The grave situation on the mission field calls for the thoughtful, persevering prayer of every Christian woman. We may let the extreme need stimulate us to a new study of prayer, to a new practice of true intercession.

The packet of prayer leaflets sold by the Missionary Education Move-

ment, 156 Fifth Ave., New York (25 cents), is of distinct value in our devotional life.

The fourth matter is of great importance.

This attitude of great numbers of people in the Eastern world, may well loom large before us and disturb our peace of mind. Shall our Christianity be slighted, be scorned, be maligned? Every Christian answers "no," with a patriotism as keen in the Kingdom of God as could be found in any earthly kingdom. By our endeavors and by our intercessions, we shall do the best in refuting the charges.

And so we come to the last consideration:—

We must experience faintness of spirit at times—but we check its deadly grip by rising to toil. "Blessed be work!" Renewed dedication of our powers, more thoughtful canvassing of our resources, extended plans for making them available—by these means we chase away the spirit of discouragement, we make place for the glad, free spirit of Hope.

"Let but my fainting heart be blest
With thy sweet Spirit for its Guest,
My God, to Thee I leave the rest."

— M. L. D.

WAYS OF WORKING

SERVICE THE ROAD TO EXALTATION

BY GRACE PERRY

Miss Perry of Williamstown, Mass., president of the Berkshire Branch, led the "Service of Preparation" Friday morning, the closing day of the annual meeting at Philadelphia. She has kindly allowed us to print the paper which was the basis of her talk at that time.

In the early legends of Britain the purest of her Knights, after long quest, saw at last the Holy Grail descend upon the Shrine, and in the strength of that vision he rode out to do the service which the vision taught. "He passed through pagan realms and made them his; and clashed with pagan hordes and bore them down; and broke through all and in the strength of this came victor."

The prophet Ezekiel, among the captives by the River Chebar, writes that the heavens were opened and he saw a *vision of God*, and when a voice had spoken, the spirit entered into him and set him on his feet and his particular form of service was outlined to him—"Son of man, hear

what I say. I send thee. Be not afraid. Speak my words unto them.”

In the acrostic dirge over the fall of Jerusalem which we call Lamentations, one of the saddest lines is,—“Her prophets find no vision from the Lord”—no intimation of what they are to do, no insight into the mind of God concerning them, no quickening of their spirits, no rising up of all their powers to meet some supreme test, no trying to build according to some pattern shown them in the Mount,—*no vision*. And without the vision what of the service? Without the pattern how can a man build? What significance in all our busyness if it is not given point and purpose by some call outside ourselves.

The spirit took Ezekiel up into the mountain and then said to him, “Arise, go forth into the plain.”

This is what George Matheson calls the key to practical service—this getting a breath of the mountain before going down to the duties of the plain. Not performing commonplace duties by commonplace thought, but by high and noble aspiration. *To see the sunrise* before you go to work in the wilderness. Jesus took certain of his disciples up into the mountain and there was transfigured before them. Could there have been a more wonderful vision than that? They could not stay on the mountain, they went down to the epileptic boy, but what was it they missed of the real significance of the experience they had had? At the first trial of their new strength they failed, and wondered that “they could not cast him out.”

But it is he that humbleth himself who is to be exalted. In this age of the exaltation of service the idea of the humility involved in it has almost disappeared. Girding with a towel and washing feet is still our symbol—but it is not in the thought of our working principle. Service is our fetish. We are almost proud of the fact that we sit up later than our neighbors because we serve so many causes, because we serve *too many causes*. We give our days and half our nights to civil, social, philanthropic service—we give ourselves ungrudgingly, but who talks of stooping while we work?

Some of it we do for the love of it, some for the love of the person who asked us to do it, some of it is drudgery, some experimentation to satisfy some social or intellectual curiosity, some of it is philanthropy gone mad, and we call it all service. But the test of service is the power of sacrifice involved—and the price we have paid for the exhilaration of a day’s work is its real worth.

The call to work you may respond to with high courage, the call to

rest may mean travail of soul. The call to go may find you alert and ready, the call not to go may be the greatest disappointment of your life.

First then the vision, the inspiration of service which is sacrifice, and then the exaltation. Remember yourself as a child. Some teacher allows you to help. Some grown-up whom you love has even asked your help. The trivial task becomes a road to glory: you so small, so inexperienced, so unwise, looking into friendly eyes catch the vision—"You may do me a service if you will, and this is it; you may really help, and this is how." Was there ever anything so wonderful as to be shown the mind of this high friend, to feel the spur of what must be a high intent, to share the dignity of a common deed. No longer small, inexperienced and unwise you stepped out exalted, as to a great new quest.

We are taking many of our illustrations this year from the children. Those of you who have little sons or grandsons—remember how it was when childish hands brought in the lighted emblem of your last birthday feast. Walking softly, as in a solemn procession, with the light of the candles on his eager face and the light of great satisfaction in his shining eyes, though only a baby, he may show you what exaltation in service can mean.

"The Lord God omnipotent reigneth." This is the only sure thing to which we may hold to-day.

Is there anything he can ask us to do? If we look up to him will he give us a vision, will he open to us his purpose for our lives, will his look, like a consuming fire, burn out the selfishness of our childish desires and plans? And will he allow us to help in his great wise work for the world? Is there some going or staying we may do, some working or resting, some giving or receiving, something so easy that it is hard not to shirk it, or so hard that he must help?

His servants shall serve him, and their exaltation is the wonder of being allowed to appreciate and participate in the greatness of the service.

A CHRISTMAS MOTHERS' MEETING

The women of Hartford and vicinity have been enjoying a course of six lectures on *The Child in the Midst*, given by the author, Mrs. Mary Schaufler Labaree. Earnestly desiring that the lectures should not hinder the fuller use of the text-book in meetings and study classes, Mrs. Labaree while following the outline of the book has used additional

material entirely, and suggested many directions for further study. She has given unstintedly of herself and a large and regular audience has responded with warm sympathy.

The course of lectures culminated in an open mass meeting for mothers on December 8, at which Mrs. Labaree presided. The meeting pulsed with the Christmas spirit. Following the devotional Bible reading and prayer "The Spirit of Motherhood" was given, and a sextette sang "Holy Night." The story of "The Magic Christmas Tree" was told and Mrs. Whiting's poem "Motherhood" recited. Mrs. Labaree gave a short talk full of practical suggestions answering the question, asked her repeatedly during the weeks she had been speaking on the Child, "What can we do about it?" The Children's Litany was used and the singing of "O Come All Ye Faithful," closed an hour full of inspiration that will find expression in service.

Such a Mothers' meeting was in the mind of the author when preparing our text-book (Chapter VII), and the months that have followed its appearance have served to deepen the longing of her heart that this study of the child life of the world, its appalling need and wonderful possibilities, should bear fruitage in practical helpfulness from enlarged, sympathetic and prayerful hearts. Cannot such a meeting be held in many places at the conclusion of the study of *The Child in the Midst?* C. E. W.

OUR BOOK TABLE

Samuel Billings Capen: His Life and Work. By Chauncy J. Hawkins. Published by The Pilgrim Press. Pp. 264. Price, \$1.25.

Those of us whose acquaintance with Dr. Capen begun when in 1899 he succeeded Rev. Charles M. Lamson as President of the American Board will be deeply interested in studying his public career previous to this appointment. The biography, so admirably done by Dr. Capen's pastor, Rev. Chauncy J. Hawkins, might have as its sub-title, A Study in Christian Citizenship.

Born in Boston in 1842 it seems hardly credible that his childhood's home occupied the present site of the South Station. He belonged to the eighth generation of Capen ancestors who came to Dorchester in 1630, and his maternal progenitors were also closely connected with the early history

of our country. He was born into a home where there was neither card playing, dancing or theatre going and where serious books were read and novels excluded.

All through his life Samuel Capen was too strenuously occupied with the King's business to read many novels and he never played a game of cards, never danced and never went to the theatre or opera. He entered the carpet business at a salary of \$75 a year and eventually became a member of the firm of Torrey, Bright & Capen, a firm conspicuous for its integrity and high sense of honor in their relation to the men who worked for them. Soon after his marriage in 1869 Mr. Capen moved from Boston to Jamaica Plain and there begun his leadership of the Men's Bible Class, which position he held until his death. In spite of the overwhelming duties which devolved upon him on his journey around the world he never failed each week to send a letter to this class, and he held to his practice of praying for each member every day.

In 1882, on the fiftieth anniversary of the Congregational Sunday School and Publishing Society, Mr. Capen was elected President. While in that year the Society planted and aided only 412 schools, in the nineties they planted each year, on an average, about 500 new schools and assisted about 1,000 more, most of which would have died without this help. An entire chapter is devoted to Mr. Capen's connection with this Society.

All throughout this record of Mr. Capen's life the reader is grateful to the biographer for quoting so many of Mr. Capen's own words which reveal his consecrated spirit and heavenly wise methods.

The chapters that follow this period of his phenomenally useful life are devoted to his connection with the Boston schools, with the Boston Municipal League, with the Peace Movement and with his ideals of citizenship. He was eminently prepared for the high position that was the crown and radiance of his life as President of the American Board.

A deep and pathetic interest centers on the Journey Abroad with the Deputation and on the last clear call from the Master to his faithful servant—the sudden call which came at Shanghai. There was no blot on the escutcheon of our hero from his birth in Boston to his death in China.

The record of this stainless, Christ-consecrated life will be an inspiration to thousands.

G. H. C.

“More homelike seems the vast unknown
Since they have entered there;
To follow them were not so hard
Wherever they may fare.”

WOMAN'S BOARD OF MISSIONS

Receipts from October 19 to November 30, 1914

MISS SARAH LOUISE DAY, Treasurer

Friend,	1,000 00	<i>Essex South Branch.</i> —Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Lakeman Scholarship Fund, 25; Beverly, Second Ch., Woman's Union, 28.23, Washington St. Ch., Aux., 48; Roxford, Aux., 1.50; Cliftondale, Aux., 15.25; Danvers, First Ch., Aux., 7; Lynn, Central Ch., Aux., 22, First Ch., Aux., 76; Manchester, Aux., 45; Salem, Tabernacle Ch., Aux., 25; Swampscott, Aux., 30,	322 98
MAINE.		<i>Franklin County Branch.</i> —Miss J. Kate Oakman, Treas., 473 Main St., Greenfield. Conway, Aux., 21, Prim. S. S., 5; Deerfield, South, Aux., 5, C. R., 3.54; East Northfield, S. S., Beginners' Dept., 4.25; Greenfield, Second Ch., Aux., 47.55, J. L. Class, 10; Montague, Aux., 10; Northfield, Aux., 115, Evening Aux., 10,	231 34
<i>Eastern Maine Branch.</i> —Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Machias, Aux., 25.75, S. S., 5; Oxbow, Ch., 1,	31 75	<i>Hampshire County Branch.</i> —Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Granby, Light Bearers, 5; Hatfield, Aux., 1.75; Northampton, Edwards Ch., Aux., 124.90; Norwich, Ladies' Aid Soc., 5,	136 65
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bridgton, South, Aux., 5; Cape Elizabeth, South Ch., Aux., 12; Hallowell, Aux., 10; Portland, Annie A. Gould Tent, Dau. of Vet., 46, State St. Ch., Aux., 16; South Berwick, The Misses Ward, 30; Waterford, Aux., 10.76,	129 76	<i>Jamaica Plain.</i> —Robert Boone Hawkins, in mem. of his little sister,	5 00
Total,	161 51	<i>Middlesex Branch.</i> —Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Off. at Ann. Meet., 21.32; Dover, Aux., 4.50; Framingham, Aux., 43.10; Holliston, Aux., 40; Hopkinton, Aux., 25; Hudson, Aux., 10; Lincoln, Aux., 78, Children's M. C., 10, C. R., 4; Marlboro, Aux., 40; Natick, Aux., 61.15; Northboro, Aux., 15; Saxtonville, Edwards Ch., 8, Friends, 18.50, M. B., 3.60; Sherborn, Aux., 18; South Framingham, Aux. (Th. Off., 85), 187; Wellesley, Aux., 25.25,	612 42
NEW HAMPSHIRE.		<i>Norfolk and Pilgrim Branch.</i> —Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Braintree, Aux., 6; Campello, Aux., Th. Off., 31.86; Cohasset, Second Ch., 22.88; Randolph, Aux., Th. Off., 26.45; Scotland, Ch., 1.75; Weymouth and Braintree, Union Ch., Aux., 3; Weymouth Heights, Aux., add'l Th. Off., 75 cts.; Weymouth, South, Old South Ch., Aux., 14.29, Union Ch., Aux., 21.05; Wollaston, Aux., 15,	143 03
<i>New Hampshire Branch.</i> —Mrs. W. L. Fickett, Treas., 120 North State St., Concord. Inc. Sarah W. Kimball Fund, 159.32; Friend, 1; Center Ossipee, First Ch., 3; Concord, North Ch., Prim. S. S., 4.50; Goshen, Ch., 1.17; Hopkinton, Ch., 12.60; Manchester, South Main St. Ch., Juniors, 3.50; Marlboro, Ch., 51 cts.; Milton, Ch., 5.61; Portsmouth, Rogers M. C., 40; Salisbury, Ch., 1; Somersworth, First Ch., 5.25; Wilmot, First Ch., 3.60,	241 06	<i>North Middlesex Branch.</i> —Miss Julia S. Conant, Treas., Littleton Common. Ashby, Ch., 29.55; Fitchburg, Rollstone Ch., Bible School, 5.46; Townsend, C. R., 1.47,	36 48
LEGACY.		<i>Old Colony Branch.</i> —Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. South Attleboro, Bethany Ch., Jr. Miss. Soc.,	6 25
<i>Hanover.</i> —Miss Ellen M. Pierce, by James F. Colby, Extr., less inheritance tax,	190 00	<i>South Framingham.</i> —Miss Elizabeth Merriam,	100 00
VERMONT.		<i>South Hadley.</i> —Mt. Holyoke College, Y. W. C. A.,	29 50
<i>Vermont Branch.</i> —Miss May E. Manley, Treas., Box 13, Pittsford. Albany, Aux., 7; Burlington, College St. Ch., Aux., Th. Off., 33.75; Chelsea, Aux., Th. Off., 16.55; Colchester, Aux. Th. Off., 3; East Brookfield, Ch., 5.91; Hartford, Aux., Th. Off., 14.71; Ludlow, Aux. (Th. Off., 17.12), 21; Morrisville, Aux., Th. Off., 17; Orwell, Aux., Th. Off., 11; Post Mills, Aux., Th. Off., 5.25; Poutney, East, Ladies' Benefit Soc., 5; Sheldon, Aux., Th. Off., 2.50; Townshend, Th. Off., 5,	147 67	<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Hampden, Aux., Miss Harriet E. Sessions, 100; Holyoke, Grace Ch., S. S., Mrs. Robinson's Cl., 10; Indian Orchard, S. A. Club, 10; Mitteneague, Ladies' Benev. Soc. (prev. contri. const. L. M's Mrs. Oliver B. Loud, Mrs. Arthur A. Sibley); Westfield, Second Ch., S. S., 10; Wilbraham, United Ch., 12.94,	142 94
MASSACHUSETTS.			
<i>Andover and Woburn Branch.</i> —Mrs. Henry A. Smith, Treas., 12 Belmont St., Lowell. Off. at Ann. Meet., 42.64; Andover, South Ch., Aux. 100.10; Burlington, Ch., 2; Lowell, High St. Ch., C. R., 7.06; Medford, Mystic Ch., C. E. Soc., 10; North Andover, Trinitarian Ch., Aux., 10; Stoneham, Mystic Ch., Every Girl Cl., 3.50,	175 30		
<i>Berkshire Branch.</i> —Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Int. Maria P. Hulbert Mem. Fund, 25; Two friends in Berkshire, 250; Dalton, Aux., 202.35; Housatonic, Aux., 10.75; New Boston, Ch., 3; North Adams, Mary Hunter Williams, 5; Pittsfield, Second Ch., 2.10, South Ch., Aux., 70.95, C. R., 2.78; Williamstown, First Ch., S. S., C. R., 5.41. Less expenses, 10.12,	567 22		
<i>Brookline.</i> —Mrs. George A. Hall,	160 00		
<i>Essex North Branch.</i> —Mrs. Emily Eastman, Treas., Ward Hill. Newburyport, Belleville Ch., Friend, 5; Ward Hill, Ann Hazeltine M. B., 4,	9 00		

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Mrs. D. Brewer Eddy, 100; Allston, Aux., 37.90; Auburndale, Ch., 217.70; Belmont, Plymouth Ch., Ladies' Aid Soc., 7; Boston, Shawmut Ch., S. S., Prim. Dept., 3; Union Ch., Aux., 50, Chandler Cir., 21.75; Dorchester, Second Ch., Y. L. F. M. S., 100; Hyde Park, Clarendon Ch., 4; Jamaica Plain, Central Ch., Aux., 100; Neponset, Trinity Ch., Stone Aux., 3; Newton, Eliot Ch., Woman's Assoc., 295; Newton Centre, First Ch., Aux., 135, C. R., 37.88, Newton Highlands, Aux., 27.08; Newton, West, Second Ch., C. R., 5; Newtonville, Central Ch., Aux., 125; Norwood, S. S., Prim. and Kinder. Depts., 4.43; Roxbury, Imm.-Walnut Ave. Ch., For. Dept. (Th. Off., 125.87), 174.03; Roxbury, West, Woman's Union, Th. Off. and Basket Col., 72; Wellesley Hills, Aux. (Th. Off., 20.50), 68.50; Wrentham, Aux., 36, 1,624 27

Swampscott.—First Ch., Prim. Dept., 8 00
Worcester Co. Branch.—Miss Sara T. Southwick, Treas., 144 Pleasant St., Worcester. Gilbertville, Trin. Ch., 75; Leominster, Pro Christo Miss. Soc., 10; Millbury, First Ch., Miss. Study Cl., 25; Sterling, Aux., 20, S. S., 3.25; Ware, Aux., 32.46; Whitinsville, E. C. A. D. Band, 11.93; Worcester, Adams Sq. Ch., Aux., 5, Central Ch., Jr. Dept. S. S., 16, 198 64

Total, 4,509 02

RHODE ISLAND.

Friends, 1,000 00
Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Int. on bank bal., 4.58; Mrs. Edward Carrington, in mem. of Mrs. W. F. Sayles, 25; East Providence, Newman Ch., C. E. Soc., 5; Peacedale, Aux., 14.40, Y. P. Soc., 5; Providence, Union Ch., Woman's Guild, 250, 303 98

Total, 1,303 98

CONNECTICUT.

Bristol.—Miss Harriet H. Hutchinson, 3 00
Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Children's Rally, 3.50; Central Village, Aux., Th. Off., 3.50; Danielson, Aux. (Th. Off., 28.71), 37.68; New London, First Ch., Aux. (Th. Off., 37.50), 40, Second Ch., Aux., Th. Off., 145.55, First and Second Chs., Dau. of Cov., 5; North Woodstock, Aux., 10; Norwich, First Ch., Lathrop Memorial Aux. (Th. Off., 19), 119; Plainfield, C. E. Soc., 5; West Woodstock, Aux., 10, 405 23

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. Int. Clara E. Hillyer Fund, 247.50; Int. Julia W. Jewell Fund, 40; Briscoe, Ch., 37.50; Aux., 100; Enfield, Aux., 50; Glastonbury, Aux., 65.67; Hartford, Asylum Hill Ch., Aux., 90, S. S., Prim. Dept., 8, First Ch., S. S., 24.63, Warburton Chapel, 20.37, Immanuel Ch., Aux., 178; New Britain, South Ch., Mr. Rogers, 5.50, Aux., 17, S. S., 30; Plainville, Aux., 50; Southington, Aux., 15; Vernon Center, Aux., 14.50, 963 67

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Friends, 85; Bridgeport, South Ch., Aux., 75; Brookfield Center, Aux., 12; Cheshire, Aux., 40; Cornwall, Off. at Jr. Rally, 6.14, Y. P. M. S., 10; Danbury, First Ch., Ladies' Miss. Soc., 25, Prim. S. S., 5; Fairfield County Meet., Th. Off., 25.23; Higganum, C. E. Soc., 10; Madison, Aux., 14.65; Meriden, First Ch., Aux. (25 of wh. to const. L. M. Miss Elsie Schunack), 370; Middlefield, Ch., 8.82, C. E. Soc., 7.43; Middletown, First Ch., Aux., 110; North Greenwich, Aux., 7; North Haven, Aux., 51.50; Oakville, Ch., 17; Ridgefield, Aux., 12.10; Saybrook, Aux., 38; Stamford, Aux., 25; Stratford, Aux., 40; Watertown, Aux., 21.25; Westbrook, Aux., 22; Winstead, Second Ch., Aux., 21; Travelers' Club, 30, 1,089 12

Total, 2,491 02

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. East Rockaway, Bethany Ch., 5; Katonah, Miss Helena L. Todd, 4.40, 9 40

PHILADELPHIA BRANCH.

Philadelphia Branch.—Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. D. C., Washington, First Ch., Miss. Club, 18.47; Fla., St. Petersburg, Aux., 5; N. J., Bound Brook, Aux., 3.50; Closter, Aux., 25; Newark, Belleville Ave. Ch., Aux., 20, Y. W. Aux., 10 cts.; Orange Valley, Aux., 35; Paterson, Aux., 42.05, M. B., 1.26; Plainfield, Aux., 35.55; Pa., Ebensburg, First Ch., 16.50. Less expenses, 25, 177 43

PENNSYLVANIA.

Philadelphia.—Off. at Ann. Meet., 64.25, 78.25, 142 50

CANADA.

Winnipeg, Man.—Miss Agnes Laing and S. S. Cl., 5 00

INDIA.

Arunpukottai.—Women and C. E. Soc., 10 00
Madura.—Bible Women, 5 00

Total, 15 00

TURKEY.

Adabazar.—Y. W. C. A., 19.07, Jr. Y. W. C. A., 5.80, 24 87
Mardin.—Two Former Pupils, 5 00

Total, 29 87

Donations, \$ 9,004 96
 Buildings, 952 50
 Specials, 276 00
 Legacies, 190 00

Total, \$10,423 46

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged, \$82,097 73
 Receipts of the month, 952 50

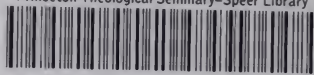
Total, \$83,050 23

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